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affairs ; and the only difficulty I have to contend against is the presence of these three bad characters upon the island. I hope that before long one of his Majesty's ships of war may come and take them off, when I should have but little if any difficulty in bringing the natives back again to their duty and best interest.

Although I have, perhaps, effected more than could have been expected in so short a time, under the circumstances, and not possessing any public authority thus to keep in check these men, I shall continue to maintain peace and quietness among them in the best way I can, until I can have the honour of hearing from your Lordship, as to whether his Majesty's government would not be pleased to nominate me its agent for good here, the object being merely to have authority to keep things in order among these poor people. I am now acting as their minister (preaching twice on each Sunday, besides a lecture), their doctor, school-master, &c. ; and, with the sanction and assistance of your Lordship, I have no doubt that I could make of these natives one of the most happy people whatever.

I want very much a medicine chest and instruments, and books to accompany it. I have the honour, &c. JOSHUA HILL.

From the same to the same :—

Pitcairn's Island, May, 1833.

His Majesty's ship *Challenger*, under the command of Captain Freemantle, has just arrived here, last from Otaheite, and previously from Sidney, bringing the duck, soap, &c. which the British government has been so kind as to send for these people, and for which they feel highly grateful. But I lament to say that Captain Freemantle does not feel himself authorized to take off the three Englishmen ; which is the more to be regretted as considerable time may elapse before another ship of war may come here. But he has done for the best. I will look forward, and do the best I possibly can in the interval. &c., &c.

J. HILL.

XI.—*Extracts from a Private Journal kept on board H.M.S. Seringapatam, in the Pacific, 1830. Communicated by Captain the Hon. W. Waldegrave, R.N. Read 24th June, 1833.*

MARQUESAS.—*Nouhevah*.—The only island we visited was Nouhevah. It is mountainous and rugged, with precipitous sides ; the mountains are high, and appear to bar communication to the inhabitants, separated from each other by these high ridges. The whole island is of volcanic origin, and its soil is rich ; in the valleys, it is clay mixed with vegetable mould ; on the hills, it

is thin, growing a coarse grass, in tufts :—this soil appears to be formed from the action of the atmosphere upon the rock.

On the 27th March we anchored in Comptroller's Bay, and were much delighted with the magnificent richness of the scenery, a beautiful harbour facing the south ; to the north, steep hills, with undulating ridges, covered with thin verdure from the summit to the sea. Over the village, which is not seen from the anchorage, are cocoa-nut trees and bananas ; in the gullies and vales, the natives build their huts, under the shade of their fine trees, which grow there in great luxuriance.

Fifty-six years have passed since Captain Cook visited the Marquesas, and fifteen years have also passed since the Briton touched at Port Anna Maria Nouhevali ; Captain Cook, and after him, Captain Pipon, speak in terms of admiration of the figures of these islanders. I confess, however, that I was much disappointed : we saw, probably, four hundred men and about as many women, the inhabitants of Comptroller's and Edmonstone's Bays, and of Port Baker ; the men, with few exceptions, were below five feet ten inches in height, and averaged about five feet six or seven, with stout muscular arms and chests, long backs, short thighs, long legs—the legs not muscular ; the women, who swam on board, were short, much in-kneed, walked awkwardly, with long backs, short thighs,—the majority under five feet two inches. The tallest man we saw measured six feet and three-quarters of an inch.

The chief	.	.	.	6ft. 0 $\frac{1}{2}$ in.
Another man	.	.	.	5 3 $\frac{1}{2}$
The tallest woman on board	5	5 $\frac{1}{2}$		
Another	.	.	.	5 2 $\frac{3}{4}$
A third	.	.	.	4 10

Their complexion is a dark copper ; the women very much lighter.

During our excursions we saw no cultivation except of tobacco, which was protected by a cane-fence. Their food appeared to be bread-fruit, cocoa-nuts, plantains, fish, and hogs—the latter particularly fine and well-tasted.

Their huts were parallelograms, built on a platform of large stones, raised one or two feet from the ground : they are of wood or cane ; the front, a low upright wall, four feet high, with a door in the centre ; the opposite side is ten feet high, not upright, but leaning inwards. These walls support the roof, which falls from the upper to the lower wall. The gable-ends are upright ; the roof thatched with the leaves of the screw-pine, palm, bread-fruit, and cane, interwoven. The insides are generally divided by a board, lengthways ; within this partition the sleeping-mats are spread, and in one corner stand the household cups, troughs, &c of wood.

We saw no sick, except a chief in a consumption, but many were afflicted with a serious cutaneous disease, either confined to particular parts or spread over the whole surface. The oldest man was blind.

The clothing of the men consisted solely of the mara, or waist-cloth; the women were dressed in the tapa, or paper-mulberry cloth, a long piece being knotted over the right shoulder, passing under the left arm, and showing the whole of the left arm, part of the bosom, and neck, but concealing the waist and legs. Some of the more retired wore a piece of cloth on the head, to contain the hair, ornamented with a bandeau of flowers. All the men wore shells in their ears; and a few, wreaths of cock's feathers, besides their arms, war-clubs, and spears.

They appeared to be very indolent, except when employed by us, nature providing most liberally for them without labour. During the day they sat collected in groups, either in their huts or under the shadow of trees; the women lying at length. In this manner they passed the day—sleeping frequently: as we were not on shore during the night, I can say nothing of what passed after sunset: yet this indolence is quite compatible with a warlike people. They are proud of showing their wounds, either of musket-balls or from other weapons. Whilst accompanying us, it gave them great delight to show us how they attacked, defended, or opposed their enemies on the hills.

During our stay our reception was courteous and kind to the last degree. They are extremely honest; sometimes one hundred natives would be on board at the same time, on the upper, main, and lower decks, yet, in five days, we only detected two instances of theft on board and one on shore, in each of which the thief was unsuccessful. In the latter case they assisted to discover the thief. In our excursions they carried many little things for us, and returned them safe, receiving any little reward. They are excellent mimics, imitating any peculiarity of voice or gait, to their and our amusement. In their traffic they were suspicious, never parting with the article until the bargain was made.

Both sexes swam on board naked; every man or boy, who swam on board, had the prepuce of the penis tied with a piece of string, so as to protect the penis from any injury. The instant a woman landed, aprons were made of grass, or of any leaf at hand, which served until they reached the hut, where they dressed.

It was disgusting to witness the lasciviousness of these people. Women swam on board in crowds; and, the instant we landed, they were offered to us in the most unreserved manner. On the beach, near the watering party, sat an elderly man, on his left an elderly woman; on their left, near to them, sat a blooming young woman of eighteen, suckling her child; the old woman

addressed me, saying ‘Eireeka waheina,’ pointing with one hand to this fine creature, and with the other to a hut: not attending to it, the man repeated the offer in the same words and action. To one of the officers, who stood in a circle of several women, each of them offered herself or her neighbour. Another officer went from hut to hut, to examine them; most were empty—but in one he found an aged man, woman, and two children,—the eldest child was a girl between six and seven years old; the woman first offered the child, saying “Waheina,” and, he declining, the man brought her next, by signs expressing his consent. Many of the women swam on board towed by some man, but we observed that the same man never accompanied the same woman twice—he was to be paid by any present made to her. We certainly saw some women who sat apart, and were fairer, taller, and of better figures, who were courteous and civil, but modest.

The old men appeared to have been much stronger than the present race. Whilst exploring the hills, the natives would squat twenty times in an hour to rest. Might not this degeneracy arise from the early and promiscuous intercourse of the sexes? Contrasting these natives with the natives of Pitcairn’s Island, how marked is the difference in the result of a virtuous and modest life to that of a vicious and immoral one! At Pitcairn’s Island the men would carry down or up the cliff a cask containing fourteen gallons of water, or a wheelbarrow of equal weight; no weight appeared to be too great, and no labour to tire them. The Pitcairn women were also tall, well-shaped, modest, civil, and retiring.

We observed marks of musket-balls on the bodies of several of the natives: they were also extremely eager for gunpowder, and at first refused to barter hogs for anything but gunpowder; but I was determined not to give them any. I offered dungaree, hatchets, knives, fish-hooks, in vain—they expressed by signs that the gunpowder was to fight the inhabitants of other islands, but I did not consider myself justified in putting so dreadful an instrument into their power. The day after our arrival in Port Baker, whilst busy watering, a message was sent to me from Lieut. Paulson, who had charge of the watering party, that he observed dissatisfaction amongst the natives because gunpowder was not given. By signs and words they expressed that the water was theirs, and began to hinder the watering. Immediately the general signal of recall was made, and the natives observed the empty water-casks rolling back to the boats—the officers and men hastening to them—the women and children being at the same time driven from the beach; on which some of the men fled—others remained, assuming an attitude of anger and dismay at the expectation of some

dreadful event. I then went to the beach with presents of hatchets, dungaree, a few of my own shirts, and knives, and sent a sergeant of marines to see if a chief was there; the clergyman joined me—we were carried on shore; the instant they saw me, an elderly man ordered the people to sit down in a circle, three or four deep, a side being left open to the beach. I distributed three hatchets and two shirts, when they sent for the chief, who appeared in a few minutes, looking grave, angry, and disappointed. I presented him with two hatchets and a piece of dungaree; but his countenance not improving, I presented him with a black silk handkerchief, and pulled off my uniform jacket and put it on him. This gave satisfaction. They told me to come to water tomorrow—a pig was given to me—and, on my return on board, a canoe was sent with a present of plantains, cocoa-nuts, and sugar-cane. The following morning, two more pigs and fruits were sent, and the chief came on board, accompanied by his father. After breakfast, he again pressed me to give gunpowder, and offered twenty pigs for a barrel. Upon declining, he requested that a carronade might be fired, to which I objected, and his countenance became clouded. At nine o'clock, I went on shore, and ascended the hill which separates Port Baker from another bay. On my way I was received with great kindness—the women courteous, and in the most winning manner making very liberal offers. I made them several little presents of ribbon, paper, &c.

It is usual for merchant vessels to give muskets and gunpowder in barter. Several muskets were thus seen; and I ascertained, beyond a doubt, that the gunpowder was to be used against a neighbouring tribe, 'Harpais,' in the same island. I declined firing a carronade, lest the effect produced by the shot might induce the chief to demand a gun and ammunition from the first merchant vessel touching at this port.

Mr. Guthrie, the surgeon, from a conversation, carried on by signs and words ill understood, is of opinion, that the island of Nouhevah is inhabited by five tribes of Typees and two of Harpais; that the Typees and Harpais were at war, and were cannibals.

I saw one double canoe which measured twenty of my steps, and was capable of carrying sixty men. At one end were two skulls and two war-clubs; and some shells were fastened to the canoe. A man sat guarding it.

We saw no temple or place of worship, nor any signs of religious worship. We had no interpreter, therefore all our information was obtained by signs or words ill understood; yet I believe that the information here contained is correct.

The timber seen on the island was as follows :—

Timber Trees.—*Santalum album* (saw only part of the root and stem).

Casuarina equisetifolia.

Ficus species.

Hibiscus tiliaceus.

Swietenia mahagoni (saw only the seed).

Fruit Trees and Esculents.—*Cocos nucifera* . the Cocoa-nut.

Artocarpus incisa Bread-fruit.

Carica papaya Papaw.

Musa sapientum Banana.

— *paradisiaca* Plantain.

Caladium sagittifolium Taro.

Convolvulus Batatas Sweet potato.

Miscellaneous.—*Guilandina bonduc* . *Morinda citrifolia*.

Laurus sp. *Ageratum conyzoides*.

Coffea sp. *Kennedia*, sp. *nov.*

Ricinus palma christi *Urena*, sp. *nov.*

Morus chinensis *Abrus precatorius*.

Nicotiana Tabacum *Convolvulus*, 3 sp.

Tabernæmontana coronaria *Cucumis chate*.

Polypodium aureum 2 species of grass.

Hibiscus rosa sinensis simplex.

— *rosa sinensis duplex*.

SOCIETY ISLES.—*Otaheite*—The form of government is an absolute despotism, the king or queen possessing a most absolute power over the land in the islands.

The islands acknowledging the sway of Queen Pomarre are Otaheite and Eimeo (Raiatea, Huaheine, and Bona-bona being independent); her revenue consists of taxes of cloth, oil, pigs, and arrow-root. She has generally a large retinue, and with these maintains her court: she is sixteen years of age, is married, and a Christian, but has no children.

The religion is the Christian; they are ignorant of sects, and worship in the Presbyterian form; the majority, excepting the court and the inhabitants of Papeete, are strict in their observance of Christian duties; the queen is young, and irreligious: the inhabitants of Papeete abandon themselves to the sensuality of a sea-port.

The land was always the absolute property of the king or queen; his word or order could displace and place any chief or person in any district or spot—no question was ever made of the propriety, but each obeyed; and each chief also possessed the same absolute power over the land of each individual living in his district,—he could remove, banish the occupier, and put others in his place, or take it to himself; the king having, however, a supreme power over chief and tenant.

The laws of the person and chattel property have been established since the conversion of the islands to Christianity. They were adopted in full assembly of the chiefs and people, assisted by the missionaries, who digested and wrote them. They are derived from the Pentateuch, and regard robbery, adultery, removing landmarks, &c. They are headed by a declaration of the islands subject to them, of the districts and other divisions and subdivisions, the governors, judges, and constables of each district, village, and place.

An offender against the law is seized by the constable, who takes him and the witnesses before the judges, who publicly convict or acquit the prisoner. The punishments are, repairing the highways, making cloth, forfeiture of hogs, whipping, banishment—for murder, banishment. These laws have, in some measure, outrun the knowledge of the Otaheitans, but they are daily becoming better informed, and appear to be well pleased with them. No law exists restraining the power of the king over the land: a few years must pass before any law on this subject can be received, as the people are not ripe for it; but until a law passes giving a title to land in the proper owner, no great step can be made in commerce.

Population.—Turaboo, 2000; Otaheite, 5000; Eimeo, 1300; Huaheine, 2000; Raiatea, 1700; Bona-bona, 1800; Tahaa, 1000; Menra, 1000; by a census made by the missionaries, 1828.

It is lamentable to compare these returns with the supposed returns of Captain Cook fifty years ago; but the vices of the people were such, that nothing but the abandonment of Paganism, and the conversion to Christianity, could have saved the remnant. The venereal disease has assisted in some small degree, but infanticide was practised to such an extent, particularly of the females, that nothing could have saved the remnant except Christianity. To a question put by myself to Hitoti the chief, about Viratoa, the chief of Tiaraboo—‘Had not the chief more children than this one son and daughter of whom he is so proud?’—‘Yes, tens and tens.’ ‘Where are they?’—‘All destroyed.’ The reason usually assigned was to render the women more pleasing. Abortion also was practised. The males at Otaheite at present far exceed the females in number. We saw many children and young persons, but very few above fifty years of age.

These islands could produce anything that will grow within the tropics, but until a change takes place in the habits and dispositions of the people, no trade can thrive. The missionaries have planted cotton, and the produce is of the first quality, but they could not command labour. The indolence of the natives was such,

and they demanded a price so enormous for their work, that the culture was abandoned. The same observation applies to indigo, tobacco, and the sugar-cane ; but with a tuberous-rooted herbageous plant, which they call arrow-root, and which grows without cultivation, they are more industrious. In the beginning of May they range the country in search of this, and dig up its roots. These they wash, rasp, and dry in the sun, and carry them to the purchaser for sale. Even with this, however, their indolence makes them often hurry the preparation, so that they will offer it for sale when but ill dried ; yet the root of itself is excellent, and can be exported at threepence per pound. In one year forty-two tons were sent from Raiatea to New South Wales.

There are two plantations of sugar-cane—one on the north side, between Paré and Papeeti, owned by Mr. Bicknell, an Englishman, cultivated by natives, and growing annually from five to ten tons of sugar, which is sold wholesale at ten dollars the hundred. The other, on the south side, is cultivated jointly by Captain Henry and Tarti. This plantation was but ill attended, the owner having gone in search of sandal-wood : the labourers were inhabitants of Tongataboo, who, when properly directed, will work steadily. The sugar produced was not equal to Mr. Bicknell's, although the advantages in situation were greater.

At Eimeo, under the direction of Mr. Armitage, a missionary artisan, a cotton factory was commenced, but failed from the difficulty of instructing the natives in the detail. He has since commenced one on a more simple plan, and I trust will succeed ; he induces the natives to grow the cotton and bring it to him ; they prepare, spin, and weave it under his direction, and receive the cloth for their own use. The few who have tried this plan, and received the cotton cloth, are much pleased with the possession. We saw in the spinning-house fifteen girls, and were told that an equal number of boys attended the factory.

Rope is made at Eimeo under the direction of a Mr. Simpson, missionary, from the bark of the hibiscus. Accounts differed as to its qualities, some reporting its excellence, others its ill qualities ; but, after a smart discussion, I conclude that the defects preponderate, the fault lying in the indolence of the manufacturers, who do not carefully attend to select the inner bark, and lay up strips of unequal thickness. No tar or other liquid is used with it.

Two vessels have been built on this island, one for the use of the missionaries, the other for purposes of trade. They were built by European or American workmen, assisted by Otaheitans, who felled the timber. I can say nothing as to their qualities, as I did not see them. The missionaries speak of the excellence

of the timber. Another vessel was preparing at Mirapaie for Captain Henry and Tarti.

Tappa or cloth is made, as in all the South Sea Islands, of the inner bark of the hibiscus, bread-fruit, and paper mulberry tree.

Oil is prepared from the cocoa-nuts, by letting them remain on the tree until quite ripe; then the shell is divided, the nut scraped out, put into heaps in canoes, and, after fermentation, the heap is occasionally pressed by hand, when it gives out an oil which they use for general purposes of light.

No real or profitable commerce can exist until real property is secure by law. Barter exists for hogs and fire-wood in exchange for calicoes, dungaree, spirits.

The island of Otaheite possesses about three hundred head of horned cattle of various ages, the missionaries possessing the greater proportion, though a few chiefs are beginning to have breeds, and the stock will soon be in many hands. The cattle were imported by the missionaries from New South Wales, and are of a particularly fine sort, very fat, and well flavoured, weighing from 8 to 12 cwt.

Horses are few, there being not above fifteen in the whole island, imported from Valparaiso. The queen had two very fine colts.

Goats thrive well, are numerous, and would be more so, were they not destroyed by the dogs. Sheep do not thrive so well; their wool becomes entangled in the long grass, and the lambs are destroyed by dogs; the feed also is too gross; a short bite is not to be met with, the island being understocked.

Pigs thrive, living almost wild on the guavas, cocoa-nuts, and sweet potato. They grow exceedingly large and good.

The churches, with one exception, and the houses of the missionaries, are built of wooden frames, filled with wattled hibiscus, and covered with a compost of sea-sand and lime, which again is whitewashed. The doors are plain framed, and the windows are framed with blinds, but few have glass sashes. The usual shape of the churches is a long oval, the roof of thatch, supported by two upright posts of the bread-fruit tree, placed near the extremities of the oval, on which rests a ridge pole, one end of the rafters resting on the wall, the other against the ridge pole; they are smooth, white, and when new have a very neat appearance. On the floor of bread-fruit plank are arranged seats of the same shape and size as are usual in country churches in England; some few have also a gallery at each end. The service is performed with great order and reverence, and the singing is in correct time; but the key is so high as to make it harsh and unpleasant to Englishmen.

The habitations of the natives are very simple; oval or oblong,

as most convenient, according to the size of the family. The sides are made of young bamboos, placed perpendicularly, so as freely to admit the air: the side exposed to the weather is in a small degree protected by the leaves of the cocoa-nut tree interwoven. There is one door in the centre.

In few huts is there any furniture, the natives sleeping on mats placed on the ground, one mat under, one above them, covering every part of the body from insects. Cocoa-nut shells and gourds are the only vessels. Food is always dressed either in the open air or in an adjoining shed. Pigs, poultry, and vegetables are baked in a hole made in the earth, in which a strong fire has been made; when the stones are heated, the fire is removed, and the food is placed on the stones, covered above and beneath by fresh green leaves. The cooking is excellent. A few of the chiefs had plastered houses, like the missionaries, with one or two chairs, or a sofa, chests, and tables. Tarti entertained us with chicken-soup in a tureen, pancakes, plates, knives, forks, and spoons. He was the most enterprising chief of the island—and this case was singular; I was in most of their houses, which are dirty and neglected.

The bridges are wooden logs thrown across a rivulet, and are so often washed away by the flood that it is uncertain, until at the bank, whether you are to wade or cross on a log.

Courts of justice are sometimes held in the open air, before the church, or a chief's house, or in a large building prepared to hold the court.

There is no currency; Spanish dollars are known, but their European or American value is unknown. For instance, a quart bottle of bad spirits, two yards of sixpenny calico, or of one shilling a yard dungaree, or a yard and a half of broad ribbon, are considered equal to a dollar, the value of which at Sydney is fifty-two pence.

The principal chiefs are—Outamun, nearest to the blood-royal; Hitoti, Parfai, brothers, the latter secretary of state; Tarti, and Viasatoa. The four first are intelligent, respectable men, and sincere Christians; they are treated with much respect and possess great influence. Hitoti had the kindness to steer my gig round the island; and to him and to the missionaries we were indebted for much hospitality and attention shown to us. He spoke a few words in English, and from him I learned the names of the villages, streams, bays, tribes, &c., which we passed. He introduced me to his own and Parfai's wife at Tiavi. Their houses were clean, and themselves neatly dressed in straw bonnets with ribbons and European calico vests. Hitoti is a large landed proprietor, and had changed his residence from time to time to be near a missionary. His house at Tiavi was small, and consisted of two rooms,

one a sleeping-room, the other a dressing-room. His servants occupied another house. Parfai's was larger, equally clean, with a pounded coral floor, a few chests, and other furniture. The brothers were building a decked boat, of nineteen tons, of native wood; the work was good, and he was very proud of it. He showed me the frame of the new church, which was well constructed. When I remarked that I hoped soon to hear that they were building stone churches and stone houses, he replied, "One step at a time—we cannot go so fast." Stone is found in great abundance, either of volcanic rock or of coral, and the coral burns into excellent lime; but a second work of such magnitude probably is too much to expect of the Otaheitans. A stone octagon church was built at Papetoai, island of Eimeo, of heron coral. The labour was extreme, and it was some years in building.

The island produces excellent timber in very great abundance. It is to be found in the interior, on the south side, and all over Tiarabooa.

Native name—Maivre. *Linnean*—*Artocarpus incisa*. This timber is used for making canoes, planks, upright timbers in churches, paddles; a light and soft wood, soon perishes.

Native name—Tumanu, or Ati. *Linnean*—*Calophyllum Inophyllum*—with close grain, of a mahogany colour, distinctly veined; used as timbers for ship-building and general purposes. The most useful wood in the island—very plentiful.

Native name—Toi. *Linnean*—*Cordia sebestena*.—A fine-grained wood, fit for joiners' and cabinet-makers' work; used for the inside of cabins.

Native name—Amaa-mus. *Linnean*—*Hibiscus* sp.; used for timbers and knees of vessels.

Native name—Hutu. *Linnean*—*Barringtonia speciosa*—for timbers and plank—scarce.

Native name.—Pureau. *Linnean*—*Hibiscus tiliaceus*—for planks, knees, and timber; a light, soft grain,—very ordinary: its principal use is for rafters, for which purpose the young and luxuriant shoots are used, stripped of their bark. Very plentiful. Cordage is also made from its inner bark.

Native name—Ailo (iron wood). *Linnean*—*Casuarina equisetifolia*; a hard, heavy, close-grained wood; used for treenails. One of the best timber trees—of large size, and in great abundance.

Native name—Apape; for masts, planks, and general use.

Native name—Mara; for keels.

Native name—Faifai; for masts, planks, and general use.

Native name—Mape. *Linnean*—*Inocarpus edulis*; a large tree—soft wood, of little value.

Linnean—*Ficus tinctoria*; small timber tree: used in dyeing, and for fire-wood.

Linnean—*Ficus Indica*—one of the largest trees; but useless.

Linnean—*Tournefortia*—a large tree, and scarce.

Raiatea.—*Raiatea* is an independent island. The king, *Tomatoa*, is maternal grandfather to *Pomarre*, queen of *Otaheite*. The island acknowledges a political union; but does not admit of the supremacy of the latter: its population is about 1700, and rapidly on the increase. The religion is Christian; and the spot where the king resides has been fixed as the seat of the mission. The harbour is excellent; but the situation of the village is low and swampy; it was chosen as being the central point of convenience for both sides of the island, and for the inhabitants of *Tahaa*. Another spot was selected, eight miles to the south, where the land was higher, drier, and the valley or low ground between the sea and the mountain much wider; but it was suited solely to the inhabitants on the east face, not to the western face, therefore it was abandoned. The outward appearance of the houses is better than at *Otaheite*, being white-limed and plastered; but the inside is equally filthy.

The people are indolent, yet, through the persevering activity of the missionary, *Mr. Williams*, they have made greater advances towards industry than on any of the three other islands. They have built seven vessels of forty tons, which are in use at this moment, but two want paint and pitch, which causes a premature decay. The vessels are entirely built of native timber; and the rope is also indigenous. The iron is imported. They export a considerable quantity of good arrow-root: one year they sold forty tons—this year, thirty tons have been already sold. When exported to *Sidney*, it fetches three-pence per pound wholesale.

Before taking leave of the Society Isles, I shall endeavour to give my opinion as to the religion, morals, &c. of these people.

Every navigator has described them as warlike, effeminate, indolent, lascivious, addicted to thieving; and now that they have become Christians, inquiry is made in what have they improved? The answer will be, that the sum of crime is much diminished, although the tenets of the Gospel have not in many taken deep root; infanticide has ceased; wars have ceased; women are considered as equal, not inferior to men; the children are more regarded by their parents; the women possess an influence over their husbands, which causes them to be treated with attention, lest the husband should lose the wife, as she would soon find a husband ready to receive her, and treat her with more kindness;

and the result of this is, that infidelity is more common amongst the women than amongst the men, the attachment being stronger on the male than the female side. Jealousy is felt powerfully by the Otaheitans for adulteries committed amongst themselves; but it is supposed that a woman never receives the embraces of a foreigner except with the consent, and for the gain of the husband. During the day all are decorous; but after dark, women are to be met with, waiting to entice; and husband and father are alike ready to offer their wife or daughter. At Raiatea, the queen's mother not only indulged herself in this crime, but was the common procuress, receiving the profits. The house of the queen of Otaheite was, in like manner, the scene of the most abandoned profligacy. Pomarre, the king, a large young man of eighteen, sat in the room, a witness to, and indifferent to, the addresses paid to his wife, or the open debauchery of his mother-in-law: and every wanton and abandoned woman was to be here met with, ready to receive the embraces of any. As the offenders are young persons, encouraged by the elder, I see no human probability of improvement, unless the queen of Otaheite, her mother, and aunt could be put aside, as they are protectors of the abandoned and profligate, in defiance of the laws.

The chiefs of Otaheite, Eimeo, Huaheine, and Raiatea appeared to be sincere in their religion; and the majority testified it by the correctness of their lives, and the support they gave to the missionaries. Their authority is much limited by the new religion; yet, in conversation, they confess how much happier they now are, in meeting each other in peace and in friendly visits, than they were during the reign of paganism and of war.

The missionaries are men of correct lives, and much devoted to the duties of their service. To them these islands are accordingly much indebted, not only for the blessings of the gospel, but for the good example they have shown, and the arts they have introduced. Their wives appeared also to be admirably suited to their stations—seconded their husbands by their attention to domestic duties and the care of the children. But the missionaries are all engaged in trade, which I am afraid interferes in some degree with their usefulness. At present they have the monopoly of cattle, so that the shipping are almost wholly supplied with fresh beef by them. They also appeared to deal in cocoa-nut oil and arrow-root. To myself the natives were not very communicative; but from the little I saw of the consequences of this, I was persuaded that it was not beneficial.

Mr. Williams has instructed them in ship-building and rope-making; Messrs. Blossom and Armitage in cotton-spinning, weaving, carpenters' and joiners' work. Tobacco and cotton were

planted, succeeded, but at present do not exist—except as specimens in gardens or private use—indigo. A mystery hung about all these attempts, which, from my ignorance of Otaheitans, I could never resolve. The missionaries for their own use make excellent soap, yet not a native can, or does make any; the ingredients, cocoa-nut oil, wood, ashes, and lime, are in the greatest abundance. Mr. Nott broadly states that no trade or cultivation can exist, as labour cannot be purchased or commanded. Our stay was too limited to judge of the correctness of this statement: but in idle employments, as guides, pilots, searchers for food or shells, we found many ready to assist. We met also with six carpenters, and some rope-makers, but no stone-masons or other mechanics. One trading vessel arrived while we were there—a French brig, belonging to the firm of Green and Molineux, Valparaiso; Mr. Molineux was on board, and I conversed with him: he was purchasing cocoa-nut oil, arrow-root, tumanu wood, and sugar, with ribbons, cloth, &c.; he appeared to have employed the missionaries as agents to collect these articles for him, and thus again the missionaries appeared as sole middlemen between the natives and the purchaser. At Otaheite, a Spanish dollar, a bottle of rum or brandy, a fathom of shilling calico, were deemed equivalent. I proposed to the missionaries to write a letter stating what articles were equivalent at Sidney and Valparaiso, but an objection was made, saying that the value of each article was known, but custom decided against the adoption of a better scale.

At Raiatea, clothes, not money nor rum, were desired in payment for washing, shells, or mats. The people were in general well clothed in calico shirts, the women in silk ribbons, English and Chinese shawls, &c. Each missionary had a store of ironmongery and haberdashery, and all were in good circumstances, possessing property in some shape, and appearing eager and ready to trade.

The people are clean in their persons, washing twice each day or oftener, yet their huts are wretched, situated in swamps or bogs, made of cane, with thatched roofs without, and within untidy, with very little furniture. The mat spread on the plucked grass makes a sort of field-bed for the family; few possess a bedstead or other comforts. A reason given for the inattention to garden cultivation was, 'that custom permitted the idle to take a share of the crop of the industrious,' so that the instant a crop was seen, a message from a chief arrived, asking for a portion; and if this was refused, a part or the whole was openly taken from the grower.

At the moment we arrived, the islands appeared to be in a middle or conflicting state, between the habits and customs of

idolatry and the infused but dark knowledge of their rights by the written law. The chiefs were claiming the prerogatives of the former state, which were assented to or refused, according to the ignorance or information of the vassal.

I was told that the Missionary Society in England had thoughts of withdrawing their missions from the Society Islands, because they were Christians, and ought to raise native clergy; and that their funds might be applied to heathen countries. But at present the people are not ripe for this great change, and it would be cruel to attempt it. They are not fit to go alone; they would not at present respect a native teacher; neither would they maintain a native in the same manner as they build for and feed the British missionary: nor would it be well to attempt it until the prerogatives of the chiefs, and the rights of the people, as to property and person, are well established and acknowledged by written laws.

A strange anomaly exists in the history of Otaheite, which at first surprises and perplexes the stranger, and induces him to draw unfavourable conclusions respecting the missionaries; but on inquiry and further intercourse, this is found to arise from habits and circumstances over which the missionaries have no control. Thirty-four years have passed since the first missionaries landed; they were treated with every contempt which ridicule, vice, and folly could heap upon them; and the lame, the blind, the hump-backed, were brought to them, in irony, to heal: but they persevered. When their European clothes were worn out, barefooted and bareheaded, clothed in the tappa, they crossed rivers, penetrated valleys, and descended mountains, to preach Christ crucified; yet, for nineteen years, their labours appeared to be in vain. In the twentieth year, however, some persons of influence listened, and declared their belief. Wars existed, and the effects were severely felt, until it was observed that the Christians did not pursue to death the wives and children of the conquered, as others did. After several defeats, Pomarre, a powerful chief, embraced Christianity, and with him, the whole island, in obedience to his will, adopted the Christian religion. It was only, however, a state-conversion, not understood, therefore not sincere. The idols were burnt, and the morais destroyed and polluted; yet, though paganism disappeared, Christianity was not felt. For a few years they were outwardly decorous; the distillation of spirits ceased, and honesty was visible—for property might be left on the shore and would not be touched, unless to restore it. Pomarre was a man of talent. He cast off all his wives but one; yet he indulged in drinking to excess. His government was strong, and he was obeyed. At his death, a boy succeeded to the command: the

regent was a sensible, intelligent man, who consulted much with Mr. Notts. But this prince died at seven years old ; and his sister now reigns, who is married, and yet indulges in the lowest sensual gratifications. She is frequently diseased ; and is obeyed, but spoken of with great disrespect. Her example is producing injurious effects, as she lives in the society of forty or fifty persons of the same taste as herself.

Thus it is that the anomaly exists. The principal chiefs are sincere in their religion, but the mass of the people are not influenced, except to an external observance of Christianity. The majority attend the church, and are attentive, sing the hymns, and show every mark of devotion. They have also destroyed the spirit-stills, but will get drunk whenever they can obtain liquor. I helped an old chief to half a pint of rum, and he drank that, and in two hours another half-pint, without any apparent effect. I inquired the cause, and was answered, that the *ava* was an intoxicating sedative, whose effects soon ceased ; that they drank spirits to produce this effect, as they cannot understand the use of spirits except to produce such an effect. Yet Hitoti, Parfai, and Tarti dined frequently with me, and drank wine as usual in Europe.

I saw every missionary in Otaheite, Eimeo, and Raiatea, and can truly affirm that they are all respected and loved, as teachers of good ; and that they are considered as pastors. It has been asserted that the natives are jealous of them as cultivators of land, and destroy the crops in their gardens, lest they should possess enough to sell to the shipping : but, on inquiry, it appeared that the thefts arose from anxiety to enjoy the vegetable, and that the attack was not directed against the individual or the missionaries. Every one possesses a pig, yet he prefers selling to using it, because custom compels him to share it with his neighbours. If sold, he alone receives the price.

There is a depraved class to be found at every port, called *Toute Ouree*, or rusty iron, who observe no religion, and are very depraved.

They have no wish for wars, but appeared happy in their present peace and enjoyment.

They are indolent from disposition as well as from the little necessity for exertion, food being so plentiful : whether necessity will create a change, when a more abundant population presses upon the means of subsistence, I cannot say. Fishing they pursue with steadiness. In our excursions, the natives appeared to suffer much more fatigue from the walk than we did. They could not understand the unceasing occupation of a man-of-war : " The mouth is always open," one said to me, " there is no rest."

Corpulency is considered a beauty, and a fair complexion is much admired : both of these attainments are sought for by keeping within doors, and doing nothing.

We heard no music ; and even psalmody was without music : but one night I heard two women sing a ditty in a very pleasing, soft style.

We saw no dancing, wrestling, or athletic exercises. I never saw a man dig or plant ; but I have seen them gather the vegetable, cook, and assist to carry and eat the food. The day was passed in sleeping, lolling, or talking, unless the hut required thatching or repairing. In our boat excursions, in only one instance did I ever see a native touch an oar, although the boat's crew had rowed for a considerable time. In a whale-boat, solely manned by natives, this indolence prevailed, although occasionally they would row with great vigour : of five oars, three were commonly at rest for some trifling reason.

The men dress partly in European clothes, but more frequently in tapas, of a square shape, with a slit in the centre, through which the head passes ; the cloth hangs loose before and behind, and under it is a waist-girdle of many folds, passing round the loins ; with a short petticoat before and behind, dropping to the knees. The women dress on gala days in a calico shift, closely buttoned to the neck, entirely concealing the figure ; with a white straw bonnet, edged with red ribbon. The week-day dress is the same, but of native cloth. The men search for and dress the food, which consists of cocoa-nut, tara, bread-fruit, plantain, and arrow-root. The women make the cloth.

It is to be regretted that their huts are placed in low, damp spots ; but custom induces them to live in the centre of their land, near the sea. The missionaries tried to have their houses built on an ascent, but found the servants would not stay, as they would not go any distance for water, and would be near their friends ; so they were compelled to return to the flat.

In the missionary report we saw the names of Bogue's, Haweis', Griffin's Towns, &c. Nothing can be more absurd than thus to give names to towns that do not exist. On every level spot near the sea, huts are built, but each in the centre of the owner's own land, so that no street can or does exist. The town of Utenon is the only exception to this. A town implies order in building, with a street or road through its centre, but here the houses are scattered in every direction, without a road or street passing near to them ; nothing but a path, which is either wet or dry, according to the weather. They have no wheelbarrows, carts, or other vehicles, on which to carry burthens ; nor will they adopt them : hence the difficulty of building stone houses, and hence also the

want of public highways beyond the width of four feet, which stop at a brook or diverge, as suits convenience.

TONGA ISLANDS.—*Tonga.*—Tonga is governed by two kings and eleven chiefs. The king, Touetonga, is a pagan; he was partly instructed in the Christian religion, but relapsed, in dread of losing his power. He is a young man, about thirty; presides over all ceremonies, and is acknowledged as superior, being considered as descended from the spirit; but his power is only nominal, as he is not permitted to fight or command in war, or to give counsel. It is the duty of the people to respect him, and to provide for him food, houses, wives, or concubines. He is a state king. He lives at Mona.

The next to him is 'Touboutini, a Christian, elected war-king: superior in war and in council, he leads the armies, makes treaties, makes peace: is of middle age, approaching fifty; and appears to be of mild character,—slow, easily led, and disliking war. He dined with me twice. When applied to for advice, he gave an opinion, but requested that the advice might not be quoted as his on shore. The people did not pay him that respect which Finou received at Vavao. He has lost much of his authority by his conversion; and is the only chief, except Too-boo-too-tie, his nephew, who has thus embraced Christianity. The uncle attends the class-meetings, but objects to meet any one but his ministers in the class. The nephew declines to attend the class. The missionaries were ignorant of the law respecting land, therefore I could only gather information from the resident sailors, James Read, who had lived eight years at Tonga, and Thomas Wright, a pardoned convict, late servant to the missionaries, who had resided there five years; both serving as interpreters to Too-boo-too-tie. They state that Touetonga is considered as sole proprietor of the island—the chiefs holding under him; but that he could not displace a chief from his land. The island is divided into thirteen portions, a chief being the proprietor of each;—the inferior chief, the mataboule, or persons between the inferior chiefs and the peasants, and the peasant residing on the lands given to him by the chief. The chief can and frequently does displace the peasants; claiming also an arbitrary portion of the produce of the soil, or of the pigs. There are no taxes, but the chief sends for that portion of the vassal's pigs or yams which he desires. The same occurs also in Tapa.

The kings and chiefs reserve a portion of land for their own use, for raising vegetables. Land seems to be acquired by right of conquest, consequently can be lost by the same means. Too-boo-too-tie had lost his land in war; and Tovoufa, a chief re-

siding at Tabaira, was an inferior chief, who by his skill in war had acquired Tabaira and much land. He was more dreaded than any other chief. How this transfer agrees with the vassalage to Touetonga I do not know.

The population of Tonga was stated to me to be twelve thousand; having been much diminished by wars, which were represented as very frequent; although neither Brown, at Vavao, nor Read, at Mona, had ever assisted. They are cannibals, eating their enemies: Read remembered several persons taken in battle to have been eaten.

The island is in a great measure cultivated, and the cultivation will increase as the demand for the supply of shipping increases. Yet my officers saw many tracts in Tonga, and more in Vavao, that were waste. The soil in these islands is superior to the soil of the Society Islands: but Tonga is so flat, that no bird's-eye view can be taken of it; and the view is everywhere very much confined, as the trees are numerous and thick. The trees at Tonga are not so fine as at Vavao, because the soil rests directly on the coral rock, and is not so deep; the yam, plantain, banana, tara, and sugar-cane, of great size and richness, used only for eating, are cultivated, as is the kava: the shaddock is not much esteemed. Cocoa-nut milk is the chief drink, as the wells are merely tide wells, which increase and diminish with the rise and fall. The water is brackish, and is rarely used by the natives, except for kava or bathing.

The women appear to be happy and respected; their duties are the care of the children and the manufacture of tapa and dresses. When I visited the huts in the morning, I usually found the mother sitting in the middle of her clean hut, surrounded by her children, occupied with the tapa. I found several converts employed in copying histories from the bible, or hymns. They acquire the knowledge of writing and reading with great facility: their continued leisure gives much opportunity for these acquirements.

In our tour through these islands we had great reason to admire the general accuracy of Captain Cook;—his description of the houses, fences, manners of the Hapais, &c. is correct to the present day. His spelling of names and words is frequently wrong, but this error has been ascertained by the longer residence of English in these islands. I am of opinion, that the Feenou of 1775 dissuaded Captain Cook from visiting Vavao, solely to keep him ignorant of its superiority over the other islands. Mariner's description of a kava feast is exact; so are his descriptions of the fortresses of Nicolofaa and Fellatoa. I could add more, but the account would be a repetition of Captain Cook's observations.

I can say nothing of their religion, as I made no inquiry about

their religious opinions. The missionaries, Messrs. Turner and Cross, Wesleyans, resided at Nicolofaa, in houses built by order of Touboutini, the king. A new chapel was building for them in the most elevated spot in the island, in the late fortress of Nicolofaa; if white-washed, it will be an excellent sea-mark. They are hardworking, industrious teachers, and of good private characters; but are ignorant of their own language. Their congregation consists of about three hundred persons, and is said to be slowly increasing. They do not interfere in any questions amongst the natives, but confine themselves to their religious duties. They are not traders. I cautioned them against proposing laws to the natives.

Roads extended from one end of the island to the other, and were in general good; about five feet wide.

We heard of ten bullocks, but did not see them; one was killed whilst we were there, and we received a quarter, which was excellent. Pigs and poultry were to us abundant, not so to the natives. The chiefs enjoy meat or poultry daily, but the peasant only tastes it on feast days.

There is no trade. The sugar-cane and arrow-root are grown solely for domestic use: we saw the tobacco plant. Sinnet, of the husk of cocoa-nut, is made, exported to New South Wales, and, we were told, sold for forty pounds the ton at Sidney, to make rope.

Provisions, namely, hogs, yams, and bananas, can be procured in great plenty, particularly the two last. The cost to government of the hogs used by the crew was one halfpenny the pound; for vegetables, one farthing the pound.

There is no currency: the Spanish dollar has been seen, but its value is unknown. No currency can exist without domestic or foreign trade; and in these islands there is neither; every man grows his own food, makes his own cloth, builds his house, and makes his tools. We purchased everything by barter; giving table-knives, with sharp points, for hogs; chisels and blue beads for shells: but the article in the greatest estimation is the coloured printed Manchester goods, of gaudy patterns. Any cutlery but needles, gouges, gimblets, or saws (except cross-cut), was of no value; scissors and blunt-ended knives were in doubtful estimation; small hatchets, worth little; but felling axes and adzes were much prized.

On the 27th May, 1830, we were present at a feast given by Parton, chief of Moree, to Touetonga, chief king of Tougataboo, upon occasion of his return from a visit to the Harpais. At 9 A.M., Touetonga was seated under the large kava-house, an oval building, open on all sides, with his officers arranged on either

side. An aged female sat a little on his right, to attend on him. The building stood not quite in the centre of an inclosure. In front, about fifty yards from Touetonga, were placed two large kava-bowls, on each side of which, in a semicircle, sat the chiefs and principal persons; behind them sat the others. A staff-bearer, on the left of Touetonga, ordered each cup of kava, as it was filled, to be carried to some person whose name was announced: the kava-bearers presented the cup squatting. After the kava was finished, a game was played by two parties of chiefs, twenty chiefs on each side, Touetonga being one: the game was to pitch spears perpendicularly into an upright post of screw-pine, of a foot diameter. The first player threw his spear horizontally, the second and the others threw theirs to fall point downwards. It requires considerable skill; out of twenty, only five succeeded: the other side succeeded in fixing about an equal number. The game was thirty; but neither side obtained the number, although they had repeated innings. Touetonga fixed one spear, and Parton two. The thrower stands about five yards from the mark, and the art is to cause the spear to fall perpendicularly on the mark. When the game was over, the pigs were brought into the inclosure, and counted. Touetonga being seated as at first, they were distributed: we received four, with yams in proportion. After dinner, the dancers practised; and after dark we again assembled in the inclosure, which was lighted by torch-bearers. The chorus sat in the centre of a circle, consisting of from thirty to forty men: the leader had three hollow bamboos placed on the ground, on which he beat; others made the base by striking bamboos, closed at the lower end, perpendicularly on the ground; another part clapped their hands like cymbals: the leader sang a tenor note to the tune, which note sounded without cessation. I tried in vain to learn how this was performed; the time was perfect, the voices in exact cadence. During five hours the chorus was only changed twice. The dancing commenced by the women standing in a circle, facing the chorus, keeping exact time to the chorus, which they accompanied with a song. The hands and head were in perpetual motion, of the most graceful attitude, occasionally curtsying or turning half or quite round. Eighty women performed in each dance; and each moved the hand at the same instant, in the same attitude. The tune was changed from slow to quick, by degrees, until it was very quick; the whole body from the feet upwards was in motion: it ended in a shout.

Another dance, of an equal number of women, followed, which was succeeded by four dances of men; the only difference was, that the men frequently danced with their feet, the women scarcely moved their feet off the ground. The whole sight was delightful.

The women were clothed from the waist downwards, the arms and bosom bare, displaying their beautiful busts; the lower dress was tasty and beautiful, consisting of folds of tapa, ornamented with beads and flowers. It afforded us great pleasure to attend their dressing; and it amused them not a little to see us examining the ornaments as they were brought by dressers. The women are modest, but very courteous. We admired every ornament, until, to complete the dress, quantities of cocoa-nut oil, perfumed with sandal-wood, were lavished over the head, arms, neck, and part of the body. Parton's daughter led one dance, his wife another; each about fifteen years old, and very handsome. Touetonga led one dance of men; his son, a boy of eleven years, another. It requires some strength to sing and dance at the same moment, particularly towards the end. I accompanied the song the last quarter of an hour, and was fatigued, although sitting. The men were clothed except the arms, and each appeared in uniform except the leaders. The quantity of tapa round the waist was so great as to entirely destroy the figure in both sexes, projecting in part at least six inches beyond the body. At half-past eleven the dance ended.

Timber Trees.

Native Names.	Linnean Names.
Me	Artocarpus incisa.
„	Calophyllum Inophyllum.
„	Cordia sebestena.
„	Hibiscus sp.
„	Barringtonia speciosa.
Tou	Hibiscus tiliaceus.
Toa	Casuarina muricata.
Tfe	Inocarpus edulis.
„	Ficus tinctoria.
Övāvā	Ficus indica, very large.
„	Tournefortia species.
„	Hernandia do.

Rhus Javanica,—this is peculiar to these islands; is very common, and of large size, but useless as a timber tree.

Mawla, or Awla, a large tree,—wood solid, and close grained; it is used to make spears, &c. It would be useful to cabinet-makers.

Coca,—this is the Kohha of Captain Cook; close-grained and heavy timber; used as the principal supports of the roofs of houses; the bark is also used as a dye; it has very much the appearance of Brazil wood in colour, &c. The casuarina of these islands is a different species from that of the Society Islands; it is not so plentiful, neither are the trees so fine as those of the latter island.

Esculents.

Native Names.	Linnean Names.
Bawlo	Capsicum frutescens.
Papalanga	Pisum sativum.
Introduced	Brassica oleracea.
Ditto	Allium cepa.
Oofi	Dioscorea sativa.
Oofi	„ aculeata.
Goomala	Convolvulus Batatas.
Hina papalangi	Cucurbita citrullus.
Introduced	Cucumis sativus.
Talo	Caladium sagittifolium.
Mahoa	Tacca pinnatifida.
Introduced	Phaseolus nanus.

Fruits.

Nue	Cocos nucifera.
Me	Artocarpus incisa.
Foochi	Musa paradisiaca.
Moli	Citrus medica.
Moli	„ decumana.
Introduced	Bromelia ananas.
„	Anona muricata.
„	Cydonia vulgaris.
„	Eriobotrya Japonica.
„	Carica papaya.
„	Vitis vinifera.
„	Ficus carica.
„	Eugenia Malaccensis.
Foochi	Musa sapientum.
Ve	Spondias dulcis.
Ife	Inocarpus edulis.

Vavao.—Having heard from Mr. Henry, master of the Snapper, of Sidney, Port Jackson, and from the Rev. Mr. Turner, of Tongataboo, missionary, that two English merchant vessels had been attacked by the natives at Port Refuge, Isle of Vavao, I considered it to be my duty, notwithstanding that my going thither would delay me beyond the proper period of my departure for Lima, to proceed thither. The Seringapatam reached Vavao on the 4th, in the evening; on the 5th I sent an intimation of the purpose of my visit; and on the 6th I rowed up to Fellatoa, accompanied by Lieutenant Paulson, Rev. A. Watson, chaplain, and Mr. Matthews, and was directed to the great kava-house, where I found the king seated; Brown, an Englishman, on his left hand; on either side the principal chiefs, in front the lesser chiefs; around the house, on the green between the Tiatoka of the late king and the kava-house, were seated about three thousand

people : he desired me to be seated. Standing before him with my hat on, my officers also standing, I answered, "I am sent by King George to inquire of you, Finow, why you rose upon, and murdered, the captain of the Elizabeth and the Rambler whalers ; can I sit until you have told me why you committed these dreadful acts ?" He trembled with fear : his countenance expressed dread of some punishment, and anger at the indignity he received in being questioned in the presence of his people. "Look at that priest I have brought—he is a token that I come not to punish, but to inquire." He stated, in a low tone, "That the master of the Rambler and he had traded very amicably, when two of his crew deserting, he threatened violence, and attempted to find them by force, instead of applying to him to recover them, and fired guns at the people on the beach. The men were restored on board, the captain had the folly to go on shore, when the people rose on him, killed him, and his boat's crew. Of the Elizabeth, he said that the master and he also traded as friends, and the master agreed to give a rifle gun in exchange ; before he left, when ready to go, he demanded the gun, it was refused : I reflected ; I and my people will be fired upon, as by the Rambler ; I will begin first. I rose, killed the master, and some men ; I am very sorry that I have done so, and will not do so again." I replied, "I will tell King George what you have said, and that you are sorry." "Do you forgive?" "I have no power to forgive ; I am sent to inquire." "Will you not drink kava?" I uncovered my head, and sat down cross-legged ; the people showed their joy by a shout ; the kava was brought and received by me ; he then invited me to sleep on shore, which, after retiring to consult my officers, I consented to ; again the people shouted ; the kava was drank, and we retired to another private house, which was remarkable for its neat and cleanly appearance ; a double cocoa-nut mat covered the floor ; he desired me to send the officers away, as he wished to talk to me. We sat three hours, during which time he repeated, over and over again, the story of the murders, and his sorrow. After dinner, he would shoot, and missed all the birds sitting on the trees, but killed an unlucky fowl sitting, which was killed, plucked, baked, and eaten in half an hour ; another bowl of kava. He requested my cap, which was given. In the evening, we had a dance in the large kava-house ; after two more suppers, we went to sleep in his private house. After breakfast, the next morning, I proposed his going on board, to which he consented, but his minister desired a pledge from myself, before the people, that they should return on shore again, which I gave, and offered a hostage, adding, "My surgeon goes four miles in the island to see your favourite nephew, my chaplain goes with him, could I leave them in your hands, and intend to injure you? King George

would hang me if I hurt you after a promise : enough, let us go." We embarked in two boats, accompanied by twenty-nine persons. As we passed the canoes, they cheered ; on his mounting the deck, the marines delighted him, they performed the manual exercise ; wine was served to him and his chiefs twice : he went all over the ship, examined everything, sat on the after combings, and tried to blow the boatswain's call. Hearing the drum beat for the officers' dinner, he followed the servants, and sat down to dinner. After he had dined, he quitted, and came to my cabin, when he sat down again to dinner. The marines were again exercised for half an hour ; the natives, delighted,—shouted. At thirty minutes after three, P.M., he quitted the ship in the barge ; at nine, the barge returned loaded with yams as a present from him.

Finow is an absolute king ; his orders are most strictly and instantly obeyed : he is under thirty years of age, is a pagan, has three wives and two children : he can only marry the daughters of great chiefs. The eldest son born of the wife, daughter of the greatest chief, is the successor ; his concubines were numerous.

The population was stated to be between five and six thousand, but this was a guess. The diseases are elephantiasis, hydrocele, and an eruptive, contagious disease called tarra : this disease is frequently fatal to the children ; with adults, it lasts from four months to two years ; the body is covered with a small scab ; every one has it once, but never twice.

Of the islands we visited, Vavao far excelled all the others : its harbour is excellent, perfectly landlocked, of great extent, with numerous entrances, all to the west ; the water good, and might abound, were more wells dug, for the island is hilly, and has a clay bottom ; it is said to contain a fresh-water lake, but this was not seen by us. The yams are excellent, as are the bread-fruit and bananas ; hogs and poultry were tabooed that they might abound at a great feast to be given at the Harpais boat races ; two years since was a very dry, hot summer at Vavao : this summer produced a mortality amongst the pigs, the greater portion died, and the taboo then commenced until the island is replenished.

The island appeared to be covered with timber, no less than eight different species of timber were shown to me ; but the joiner declined giving specimens. Mr. Matthews, the botanist, walked twelve miles in the island, and saw the trees, which grew unpruned, neglected, overrun with the wild yam, and a convolvulus, covering, as a curtain, the trees beneath : this causes the trees to be stumpy and full of boughs ; he thinks that it would be difficult to find a plank twelve feet long, and a foot square. When land is to be cleared for planting, the wild yam and convolvulus are set on fire, which soon spreads to the trees, burning all the vegetation in this space between the bare trunks of the trees,

the vegetable yam is planted, the land is kept clear until exhausted, when the wild yam and convolvulus again resume their place, spreading over the leafless arms of the trees, giving them an appearance of vigour which they do not enjoy.

The basis of the island is coral rock, which rises many feet above the present level of the sea : the action of fire is visible on it, and we saw several instances of its crystallization. The figs and other trees start from the bare rock ; the decay of their foliage soon produces a vegetable soil : it was delightful to behold the root descending from above to the earth, where, after firm hold, its tension is as great as if produced by art. On the top of the hills the soil appeared to be much deeper ; and, by the vigour of the trees in open spaces, might be of ten feet depth. In the double ditch of the fortress of Fellatoa, of four feet depth, the soil was as good at the bottom as at the top.

Mr. Matthews seems to think that it would not be easy to get out the timber cut in the interior, from the want of means of conveyance, the obstruction of inferior trees, and the steep ascent and descent of the hills ; but the chief difficulty is the government.

The soil and everything in the island are the king's. Should an industrious man cultivate tobacco, or clear ground, or prune trees, the king sees or hears of it, and sends for it : the king, or chief under him, assumes all the vegetables, poultry, or hogs, as his own, and, in barter, puts the price on each, which either is paid to him or to the grower ; if a present is made to the king or chief, it is instantly distributed amongst the followers, except that part which the chief allots to himself.

I stated to Finow, that the missionaries are not sent by the King of England, but by good men in England, and that he might receive or send them away ; but if he received them, he must treat them with kindness, protect them from harm, else he would displease King George, who would not permit his children to be murdered or ill-treated.

They were clean in their persons : the foreskin of the prepuce is slit at puberty. Both sexes are naked from the waist upwards, oiling all the parts exposed with cocoa-nut oil, perfumed with sandal wood ; from the waist down, they wear drapery of tapa, and a girdle of many folds round the waist. The king puts on a new dress every day. This dress showed the beautiful forms of the young women. Finow was always on shore attended by four young female servants, one on each side to fan him, and two for messages. The male figure is strong, muscular, and athletic ; differing from the European in the short humerus, and short thighs, giving, in our opinion, an undue length to the fore-arm and leg ;—in the leg, however, the disproportion is not so visible, as it is always concealed, except in dancing, when they wear nothing but

a short apron in front, leaving the whole back figure exposed. When standing by the sailors, the natives looked large; their well-turned muscles, erect carriage, and graceful walk, gave a very striking appearance; but they cannot work two hours together, and a two hours' walk fatigues and exhausts them; they lie down to sleep, and are always eating, lolling, or talking; yet their dances are very fatiguing, as they both sing, as music to the dance, and dance.

The single women, and sometimes the married women, sleep in parties, in a large hut; at night the young men visit them; they embrace, and the girl is permitted to receive the embraces of any man until she is married, when she can receive no one but her husband; if unfaithful, she is beaten; a club-fight follows between the husband and adulterer.

This license is not permitted to foreigners; no women can be obtained except by order of the chiefs, as the woman becomes polluted by the connexion, and is only excused if obeying an order of the chief; no bribe, no offer will avail.

The men are tattooed from the hips to the knees, in front and behind; the women ridicule a man not thus tattooed; as it is a very expensive and painful process, continuing a fortnight, nothing but the ridicule of the women would induce them to bear it; the women are tattooed in the legs and feet in a very pretty manner with small stars as a spotted stocking.

WARS, WAR-CANOES, &c.—No war existed at any of the islands we visited. At Noahevah there was every disposition for war, but they were at peace. In the Society Islands, the disposition of the chiefs and inhabitants appeared to be so peaceable, that we could not see a probability of war; we did not see any war-canoes there either, nor did we hear of any, or of any quantity of arms.

In the Friendly Islands we saw several war-canoes in good preservation; spears, clubs, were in every house, and some fire-arms. At Fellatoa, in the grand kava house, over head, we saw a store of spears and other warlike instruments. At the first interview with Finow, each man had a war-club concealed under his waist-cloth ready for service at the orders of Finow.

A double war-canoe at Fellatoa, to carry two hundred men, measured ninety feet long, eighteen broad, and four deep, with a stage of two stories in its centre; it consisted of two long canoes placed parallel, joined by frame-work in the centre; they were both decked, and only open in the hold, amidships; six rowers, with upright paddles placed abaft the stage, of twelve or fourteen feet, propelled it; when rowing, the force required was such that few men could row a paddle three minutes; when sailing, a mast stepped amidships. I did not see any war-canoe afloat; but they were at peace.

DISEASES.

(Furnished by Mr. Guthrie, Surgeon of H.M.S. Seringapatam.)

Noahevah, Marquesas.—With the exception of two cases of phthisis, and a few slight cases of elephantiasis, ulcers were the only disease I observed among these people; they were extensive and very prevalent, more so among the males than the females, occupying chiefly the extremities; not occurring among the children; and though the cicatrices were observable among the old, few that I saw had open ulcers. No attention being paid by the natives to the most extensive of their sores, they were covered with an eschar, so that their true character could not be ascertained; but I am inclined to think them of a syphilitic character, occurring in scrofulous habits; and independent of seeing some who had lost the bones of their noses, we had ample proofs of their having the former disease.

Food at this time is evidently plentiful, but this state of abundance certainly does not continue throughout the year, as they have large quantities of an acid substance, made from the bread-fruit, cocoa-nut, and banana, prepared and kept in troughs, for the season of scarcity. Whether this could operate as a cause I am unable to say; but I have no doubt of the bad effects of the damp—their beds, consisting of a thin mat, being placed on the moist and often wet earth: other powerful causes no doubt exist, but which I have no means of ascertaining.

Society Islands.—At Otaheite and the other Society Islands, elephantiasis prevails to a great extent, and is not, as is generally supposed, confined to the natives,—most of the missionaries and many other Europeans are now labouring under it; it attacks the scrotum as well as the legs and arms. The scrotum of a Spaniard I saw at Otaheite weighed about one hundred and eighty pounds; and that of a native at Raiatea weighed about one hundred pounds.

Mr. Williams, the missionary at Raiatea, who, by books and observation, has attained a considerable knowledge of disease, informed me, that having yielded to the earnest solicitations of a few chiefs of that island to cup them (all the natives being fond of topical bleeding in all diseases), he made several incisions with a lancet in the lower part of the leg affected, and took away some blood, with cupping-glasses, with complete success. This report induced me to comply with the wishes of Mr. Blossom, missionary-artizan, then at Raiatea, who had laboured under the disease in one of his legs for nearly seven years; I applied the scarification a little above the outer angle, and with the cupping-glasses took away twenty-five ounces of blood. Two days after, the leg was reduced several inches, though he did not confine

himself; and I have no doubt but that a repetition of this remedy would remove the disease.

Large abscesses forming in various parts of the body is another affection common at these islands, but more at Otaheite than elsewhere. The loins and between the shoulders are the parts most frequently attacked; it begins with severe pains in the part, attended with little inflammation, generally attacking the young and athletic, reducing them to the lowest state of debility; and often ending in death, unless an early exit is given to the matter. Hydrocele is a prevalent disease. Deformity of the dorsal vertebra and the other bones of the chest is very common at all these islands; it is said to succeed to an affection of the thoracic and abdominal viscera, and that when this deformity does not take place, death is the consequence. Remittent and intermittent fevers prevail at certain seasons of the year, particularly at Huahine, owing no doubt to the marshy nature of the grounds surrounding the settlement. Visceral inflammation is common, as are also most of the diseases common in inter-tropical climates.

Tonga, or Friendly Islands.—At these islands an eruptive pustular disease prevails; it resembles in appearance the small-pox, but leaves only a slight redness of the part, which soon wears off. It is said to be contagious, attacking the young, and beginning on the feet, gradually spreading over the body. It is called by the natives “tarra” or “tona.” Strangers residing for a considerable time are generally attacked with it, and suffer more than the natives. At Vavao, hydrocele prevails to great extent; puncture of the scrotum is the palliative, and excision of the testicle is the radical cure for it. After the latter operation, the patient is kept in a state of perfect quiet for a long period. Scrofula, affecting principally the cervical and mesenteric glands, is a disease prevailing to a great extent both at Vavao and Tongataboo; and, of course, they suffer more or less from diseases common in these climates.
